

B. H. Walker

REPORT

OF

A MEETING

OF THE

PROTESTANT INHABITANTS

OF THE

County of Armagh,

*Assembled in the Court-House of Armagh, on
Wednesday the 24th January, 1827,*

FOR THE PURPOSE OF

PETITIONING PARLIAMENT

AGAINST FURTHER CONCESSIONS TO THE
ROMAN CATHOLICS.

Newry:

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1827.

PROCLAMATION

OF THE PRESIDENT OF THE UNITED STATES

IN RESPONSE TO A JOINT RESOLUTION OF THE SENATE AND HOUSE OF REPRESENTATIVES

PASSED MAY 1, 1862, CONCERNING THE

REMOVAL OF THE CAPITAL OF THE UNITED STATES TO WASHINGTON, D. C.

AND THE PROTECTION OF THE CITY OF WASHINGTON

FROM INVASION AND DESTRUCTION

BY THE CONFEDERATE ARMY

AND THE PROTECTION OF THE CITY OF WASHINGTON

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ADVERTISEMENT.

The following Report appeared in the NEWRY TELEGRAPH of the 26th and 30th January instant. In order, however, that the valuable information, and the sound, constitutional sentiments, so ably put forth by the talented and highly respectable Gentlemen who participated in the proceedings, on this memorable occasion, should be preserved in a form less perishable than the pages of a Newspaper, and diffused more generally among the Protestant population, it has been thought advisable to issue the present cheap edition from the press. The speeches have been carefully revised and corrected, and care taken to give effect to the details of a Meeting, one of the most numerous and respectable ever held in the Protestant County of Armagh.

January 31, 1827.

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THE HISTORY OF

The History of the County of Middlesex, from the earliest times to the present, is a subject of great interest and importance. It is a subject which has attracted the attention of many of our most distinguished writers, and which has been the subject of many valuable works. The history of the County of Middlesex is a subject which is of great interest and importance to all who are interested in the history of the County of Middlesex. It is a subject which has attracted the attention of many of our most distinguished writers, and which has been the subject of many valuable works. The history of the County of Middlesex is a subject which is of great interest and importance to all who are interested in the history of the County of Middlesex. It is a subject which has attracted the attention of many of our most distinguished writers, and which has been the subject of many valuable works.

REPORT,

&c. &c. &c.



PURSUANT to a Requisition advertised in the NEWRY TELEGRAPH and other Papers, addressed to the High Sheriff of the County of Armagh, and signed by a respectable body of the Landed Proprietors, a Meeting of the Protestant inhabitants of the County took place, in the City of Armagh, on Wednesday, 24th Jan. 1827, "for the purpose of taking into consideration the expediency of Petitioning Parliament against granting any further concessions to the Roman Catholics." On this occasion the City was thronged with an unusual concourse of the Gentry and respectable Freeholders. At 12 o'clock, the hour appointed for the Meeting, the rush into the Court-house was really tremendous. In a few minutes the galleries, the avenues—every nook and corner, in short, of this spacious building, excepting only the benches, &c. reserved for the Gentlemen who were to take part in the interesting business of the day, were crowded to excess. The persons present were estimated at nearly two thousand. Not the slightest confusion, however,

was observable among the immense assemblage—and, in justice to the Protestant inhabitants of this County, we are bound to say, the greatest degree of good order and regularity was preserved throughout. A number of Ladies, attired in deep mourning, graced the Meeting with their presence.

About one o'clock, the High Sheriff (Acheson St. George, Esq.) entered the Court-house, accompanied by a number of Gentlemen, among whom were observed Colonels Verner, Blacker and Wingfield; the Very Rev. the Dean of Tuam; the Rev. Holt Waring; the Rev. Drs. Miller, Robinson and Stewart; Maxwell Close, William Loftie, James Johnston, J. Ynyr Burgess, H. W. Chambre, Edward Turner, Esqrs., &c. The appearance of these Gentlemen was hailed with loud and enthusiastic cheers. Silence being obtained,

Mr. ST. GEORGE said—Protestants of Armagh! In my situation, as Sheriff of your respectable County, I have convened you together this day, (in compliance with a requisition I received to that effect, and which was most respectably signed,) for the purpose of affording you an opportunity of *publicly* expressing your opinions on a subject which has, for a length of time, agitated the public mind; and taking under your consideration the expediency of granting any further concessions to the Roman Catholics. (Hear.) When I

behold the numerous assemblage of such respectable inhabitants of our County, who, notwithstanding the necessary shortness of the notice, have thus been brought together, I feel satisfied in my own mind that I have not outstepped the duties of my situation, in complying, at once, with the object of those Gentlemen who forwarded to me the Requisition. (Cheers.) I am, therefore, now prepared to offer to the judgment of the Meeting such Resolutions as may be brought under their consideration, for their approval, or otherwise ; as, also, to hear such sentiments as may be advanced by the proposers and seconders of each, to whom, I make no doubt, every proper attention will be paid on this important occasion.—(Cheering.)

Colonel VERNER then rose and spoke as follows :

Mr. Sheriff,—Having been appointed to propose to you, Sir, and to this Meeting, a Resolution which I hold in my hand ; and my name being affixed to the Requisition, presented to you, to convene the Meeting which is here assembled, for the purpose of taking into consideration the expediency of petitioning Parliament against granting any further concession to the Roman Catholics, I shall take the liberty of stating *why* I considered it necessary.—(Hear, hear, and cheers.) Sir, I became acquainted with this County about the year 1798, at a time when treason and dis-

affection prevailed throughout the land. Previous, Sir, to the breaking out of that Rebellion (which is so dark a stain in the annals of Irish history) the Government was, for a length of time, ignorant of the nature and object of the disturbances which almost daily took place, and which agitated the greater part of the County of Armagh. It was, consequently, unable to discriminate between its friends and its foes ; and, to add to its embarrassment, the country was nearly destitute of troops. (Hear.) In this critical juncture of affairs, the Protestants of Armagh, with one accord, voluntarily stood forth, and declared their determination to defend his Majesty's person and Government, and to support the Constitution in Church and State, in any manner in which their exertions might be required—(Cheers.) Their example was soon followed in the adjoining counties, and a spirit of loyalty was diffused through the North—to which has been justly attributed the salvation of Ireland. (Cheers.) In the various petty feuds which preceded that memorable event, the conduct of the Protestants of Armagh was equally laudable as upon that occasion.—(Cheers.) From that period, Sir, up to the present, the County of Armagh has never omitted an opportunity of openly declaring its conviction,—that the same spirit, which actuated those who were fomentors of rebellion in those days (who were in league with a foreign power to be-

tray their country into the hands of its enemies, and whose avowed object was to exterminate the Protestants from the face of the land) exists still, and renders the members of the Romish Hierarchy unfit persons to be entrusted with the management of its affairs, or to be admitted to situations of trust and power under a Protestant Monarch.— (Hear, hear, and cheers.) How far, Sir, they were justified in forming this conclusion, we shall see, by comparing the conduct of the Roman Catholics during the intervening time, with what it has been in the last year.— (Hear.) Whether under the title of Delegates, Associators, Librators, (perhaps more properly termed Agitators)— (Great laughter and cheers)—or any other designation, being the constituted and authorised representatives of the Roman Catholics, we must infer that they speak the sentiments of that body. The Roman Catholics of this City and Parish have recognised them by a vote of thanks, expressive of their “esteem, confidence, and gratitude,” when convened, within the last three years, in consequence, as one of its resolutions states, of “its being next to impossible for a Catholic to procure a fair and impartial administration of law.”— (Hear.) Sir, it were useless in me to occupy your time by producing proofs in support of what has never been denied, that the Roman Catholics were deeply implicated in the Rebellion of 1798, or that the Society of Defenders, with whom origi-

nated, I may say, the disturbances in this county, were exclusively Roman Catholics ; and yet, Sir, we find them so far countenanced and supported by the (then existing) Association, that it appears, Sir, in evidence before a Committee of the House of Commons, that Lawyers were retained to undertake the cause of *all* persons committed for *State* offences ; that money was raised to buy off witnesses, to bribe gaolers, and even to procure partial returns of *Juries*, and the Committee concludes its report in the following words—“ That the existence of a self-created Representative Body of any description of the King’s subjects, taking upon itself the government of them, and levying taxes and subscriptions to be applied at the discretion of such Representative Body, or of persons deputed by them, is incompatible with the public safety or tranquillity.” Sir, it is only necessary for me to draw the attention of this meeting to the proceedings of that assembly, to, at once, perceive the affinity which they bear to the events of the last year. (Hear, hear.) In what, Sir, do they differ from the conduct of the same body in the year 1796 ? When a Gentleman, who had long enjoyed their esteem and confidence, and who was one of their most strenuous supporters, thus writes—“ I have never tendered to you these rash counsels (as desperate as unwarrantable) of endangering all property, by covering French invasions, or of meanly condescending

to be obliged to foreign freebooters for the restoration of domestic rights"—and concludes by observing—That he considers they have thereby retarded their prospects at least a century.—(Hear.) Sir, in the year 1812, a meeting was convened by the High Sheriff of your County, for the same purpose as that for which we have now been called together. At this time, also, there was a petition against the Roman Catholic claims in circulation throughout the County, which had then obtained the signatures of more than 10,000 persons. We must suppose this double expression of sentiment to have been excited by similar insults from the leaders of the day, as a Rev. Archdeacon remarks upon that occasion—"the conduct of the Roman Catholics had the appearance of *forcing* the Legislature into *their* measures—they rejected all terms, and Mr. Canning's motion, to take their case into consideration, in the next session of Parliament, had scarcely passed, when it was met by a resolution of an Aggregate Meeting of the R. Catholics in Dublin, that they would agree to no terms, nor give any pledge, but would insist upon the unqualified submission and surrender of Parliament."—(Hear.) How far, Sir, this accords with the sentiments expressed by the Demagogues of the present day, I leave to this Meeting to judge.—To *their* harangues are to be attributed the County Meetings, now almost general, throughout the North—to the dictatorial

demands of that self-created body are to be ascribed the Petitions now signing in every part of the Kingdom—and to the manner in which that unconstitutional assembly has been supported, in direct opposition to a law framed purposely for its extinction, are they indebted for the universal condemnation they have drawn down upon themselves. (Cheers.) Has not this Association openly rejoiced, Sir, at the prospect of England being involved in a war?—Has it not threatened us with the bayonet of a Foreign Power, unless we yield to its demands?—(Hear, hear.) Can we view these proceedings in any other light, Sir, than as an attempt to intimidate the Legislature into an alteration of the Constitution, by insinuating that, however great the difficulties in which England may be involved, they will consider them but as opportunities to embarrass her still more, by withholding their *millions*, or by meeting the Power with which she is contending.—(Hear.) As to these hobgoblin millions—(laughter)—which may indeed terrify children, but which can have no other effect—(laughter)—I must beg leave to say a few words. The first instance in which I have known them brought forward is in a speech delivered by Mr. Keogh, at a meeting of Roman Catholics, at which the Earl of Fingal presided, in the year 1810. He there talks of “the persecuted and suffering *four* millions;” and humorously “hopes it may not be left to Bonaparte and

his followers to offer to our population the privileges which their own country refused." The next occasion upon which I find the Roman Catholic population of the Kingdom introduced to our notice, is in a petition presented to the House of Commons in 1813, when an appeal is made in behalf of *five* millions of a brave and *insulted* people.—(Cheers.)—This, Sir, is a pretty tolerable instance of the fecundity of the Irish peasantry, during a period of two years and a half—(Laughter)—But this, Sir, is trifling compared with the amazing increase since the uninterrupted establishment of the mock Irish Parliament. The partizans seem to augment in numbers, as their leader swell with importance.—(Much laughter.)—It reminds me of Grizzle in the burlesque of Tom Thumb—who, upon hearing that Tom has killed Giants, exclaims—"Tom Thumb killed Giants! believe it not—he made them first and killed them afterwards."—(Bursts of laughter and continued cheering.)—In allusion, Sir, to the transactions of the last year, as refers to the association, compared with the acts of the preceding years, there are none more deserving of reprobation than the unconstitutional interference of the Priests, and the undue influence exercised by them at the late elections.—(Hear.)—But, Sir, I shall be able to make it appear to you that the instructions issued to the Priests, upon that occasion, and so readily and conscienciously ob-

served by them, did not originate with the present Association, but were the offspring of an Aggregate Meeting held upon the 15th June, 1813, in Fishamble-street, and adopted by the present leaders—they are as follow :—

Resolved—“ That we feel it necessary to repeat our earnest exhortations to all Catholic Freeholders, throughout Ireland, to register their freeholds, and steadily to resist the pretensions of any candidate for their votes, who shall have lent, or are likely to lend, their support to any administration founded in intolerance, and hostile to the full enjoyment of religious freedom.”

Resolved—“ That the expenses unavoidably attendant upon the conduct of Catholic petitions, and the defence of the invaded rights of petitioning, call for the aid of our Catholic Body throughout Ireland, for ample pecuniary support.”

Sir, I trust I have now produced to you sufficient instances to bear out the allegation advanced, namely—that the conduct of those who acted upon the part of the R. Catholics of this kingdom, has been uniformly the same. From the year 1795, up to the present period, no change favourable to their pretensions has, or is likely to take place in the feelings of the Roman Catholics ; and the Protestants of Armagh are fully justified in undeviatingly persevering in the support of those political principles, the *permanence* of which they have found to be essential to the preservation of their lives, their properties, and their religion. Sir, there has been a charge imputed to the more respectable part of the Protestants of the County, of having

changed their sentiments with regard to the Roman Catholic question ;—that a change has taken place in the opinions of some of the gentlemen of your County I admit, but, Sir, surrounded as I am at present, it is unnecessary for me to point out how fallacious would be such an impression. It is as absurd, Sir, as the report which was circulated, not only in our own, but in the sister country, that the enlightened part of the County Armagh was favourable to granting, what is called, R. Catholic Emancipation. People may differ, Sir, as to what constitutes the *enlightened* part, but, according to my humble conception, it would be deemed that part of the community which obtains the approbation of the dignified and resident Prelate at the head of the Church,—which includes the sound ability and the brilliant talents of Doctors Miller and Robinson, which numbers the respectable gentry with which the County abounds, and which receives the nearly unanimous support of our educated Clergy.—The gallant Colonel sat down, amid cheering which continued for several minutes, by moving the First Resolution.

MAXWELL CLOSE, Esq. rose, amidst loud cheering, and said that the words of the Resolution were so accordant with his own wishes, he should heartily give it his support.

The Resolution being put from the Chair was carried by acclamation.

On rising to move the 2d Resolution,
 The Rev. HOLT WARING said—Mr. Sheriff and Gentlemen,—If I may be permitted, without the charge of presumption, I wish to offer to you, Sir, and to all who surround you, my sincere congratulations on the number, respectability and unanimity of the present assembly, and shall beg your indulgence, while I declare the satisfaction it gives me, in common with a vast number of freeholders of Armagh, to see so respectable a requisition followed up, through your favour, by a lawful and constitutional Meeting of the great body of the Gentry, and Protestant Landholders of the County; and I beg leave to add my thanks, with theirs, for your courtesy and promptitude in thus giving the Protestants of the County, in which you hold so prominent a station, the opportunity of lawfully and constitutionally expressing their opinion.—Now we may, I trust, justly rejoice that the constitutional feeling is fully awakened from its lethargy, and that the Protestants of Ireland seem determined to perform their bounden duty to themselves and their descendants, and protect, by every lawful means, those invaluable institutions which they received from their ancestors. After having yielded, day by day, to continual encroachment on their rights, they now resolve to put their hands to the plough—(Hear, hear)—and by laying their respectful, yet firm, remonstrances before the Legislature, labour to defend and

perpetuate the enjoyment for themselves, and the inheritance to their children, of that constitution, whose essential character it is that the King, the Legislature, and all persons holding offices of trust or power in the State, should be Protestant.—(Hear and cheers.)—It is not my object at present, Sir, to enter into any arguments on the errors of Popery, on the darkness or superstition in which it envelopes its votaries, or the demoralizing effects of penances or indulgences, but I beg to call your attention to the dangers arising to the State from the seditious, nay treasonable, conduct of the great body of the R. Catholics. (Hear.) If I thought, Sir, that any man who hears me, or exists any where, were more truly a friend to toleration than I am, I should despise myself, and submit to his instruction in such an essential quality of a freeman; but, Sir, I proclaim my sincere desire, that all men should enjoy the most perfect toleration for their religious opinions. I claim it for myself, and am willing that all should equally participate in it.—(Hear, hear.) But when, Sir, in the years 1792 and 3, the repeal took place of the penal statutes affecting the Roman Catholic Religion—when it became no longer illegal for the Romish Priests to exercise their functions, and the free practice of their worship was allowed and protected by law—when their property was rendered secure, and they were allowed to possess freeholds, and transmit them to their descendants,

in the same manner, and under the same guarantee and protection as their Protestant fellow-subjects—then, I consider that they obtained all that ought to be sought for under the name of toleration; and from that day every petition, for further privileges, became a claim—not for toleration, but for power.—(Hear.) They no longer sought participation in the state, but predominance. It then became evident it was not union, but division, they wished for. The subversion of the established order of things—the reversal of the revolution—the re-possession of the property and establishments—if they could, the dismemberment of the empire, and not the enjoyment of the British Constitution, were their objects: and it is a matter of public notoriety, that the Pope of Rome has never abandoned his usurped claim to the possession of Ireland, as his immediate right—that he has granted it, in former times, and, doubtless, would attempt the same again. (Hear.) The Church Establishment he still openly lays claim to—the property of the country—the very ground we stand upon this moment, he calls his; and, doubtless, we are not the persons on whom he would confer it. (Hear.) We are, however, fortunately the present tenants in possession, and will, I trust, hold it, at least, till we are regularly and lawfully ejected.—(Cheers and laughter.) If, Sir, it be alleged that these are too harsh imputations, I am amply confirmed by the

events of the last thirty years, so well known to us all. When the toleration, before alluded to, was granted, they distinctly, by their advocates in Parliament, pledged themselves that no further demand should be made—that they would be satisfied in possession of the religious toleration then conceded, and the security of property afforded; and they asked for the Elective Franchise, to vote for Protestant Representatives only, and even offered to limit that franchise to a much higher qualification than a forty-shilling freehold—I believe, to twenty pounds. No sooner, however, had they received these boons, than they turned upon their benefactors, and endeavoured to bite the hand that had been stretched out to befriend them.—(Hear.) They formed conspiracies—they actually rebelled, and endeavoured to revolutionize the country, and throw it into the arms of revolutionary France—then in the zenith of its career of power—and when that rebellion was quelled, by the energies of the Protestants of Ireland, for (as my worthy friend, who preceded me, has stated) England had then too few troops in this country to achieve its protection. They were forced, for the moment, to submit; but they continued to disturb the peace of the empire by a perpetual recurrence of treasonable combination and partial insurrection.—(Hear, hear, hear.)—Witness that, in Dublin, on the melancholy day when the venerated Lord Kilwarden was murdered

—when they expected to seize the Capital, and at one blow, destroy the state, as it were, by cutting off its head. (Hear, hear.) Nor was this all : it would tire and disgust this assembly did I minutely detail the spawn of treason which generated from this monstrous source—United Irishmen, Ribbonmen, Carders, Threshers, Whiteboys, and others of similar nature, appeared in perpetual succession ; and even their friend and advocate, the present Attorney-General for Ireland, felt himself forced to declare, in a public Court of Justice, that a conspiracy existed among them, having for its object the extermination of the whole Protestant population of Ireland.—(Hear.) But, Sir, these treasons were comparatively unimportant—they failed from the ignorance and incompetency of their agents.—They extended principally to the lowest only of the people, and wanted the necessary aid of a head and a Directory. That want, however, has been now happily supplied. Now, Sir, they have a head and a Directory. The Jesuits and the Popish Association have amply supplied both.—(Hear, hear.) These bodies, with similar designs and equal zeal, but more cunning, have fully organized sedition, and evading the law made for our protection ; or, perhaps, blinding or intimidating those who ought to administer it, have, step by step, advanced through all the stages of sedition, until, at length, nothing but the beat to arms

is wanting to complete the climax with another rebellion. Such are the merits which these men can alone urge for gaining the indulgences they seek.—Is, then, their brotherly love for their Protestant fellow-subjects so evinced by those deeds as to induce us to divide our patrimony with them? Are these such proofs of their peaceable attachment to the Constitution as to entitle them to be appointed its guardians and administrators?—Is it to such a garrison as this we shall commit the defence of the citadel of our religion and our laws? (Hear.) But, Sir, it has been said that this Association is but a safety valve, to relieve the country of the too abundant supply of sedition, and that it would work out the security of the state; but, Sir, I for one deprecate such security; there is no safety in such a valve; as soon should I consider the mouth of a cannon pointed towards me its safety valve, which, indeed, by saving it from bursting, may secure the man who applies the match, but explodes to my destruction.—(Hear, and cheers.) Again, it is said the foul intemperance and inveteracy of the Roman Catholic Association are but the vices of a few ambitious or interested demagogues, who would naturally sink into obscurity and neglect, the moment those stilts of sedition on which they are elevated were removed, by granting their demands, and that peace and tranquillity would ensue. Now, Sir, this also I utterly deny. It may indeed be so far true, as that

these men would sink into their natural insignificance, whenever their objects had been obtained, but no peace or tranquillity could arise from thence. It might, perhaps, also happen that they would be the first victims of the disturbances they themselves had excited. They might, like the brand which sets fire to the pile, be the first consumed in the conflagration—and probably would be so ; and for these conjectures we have the experience of the first revolutionists of France, who perished in the vortex of their own creation—(Hear and cheers)—whose blood but fertilized the soil for improved growth of cruelty and murder ; or the dragon teeth, when sown producing hosts of armed depredators ; or the hydra heads, which, when cut off, were succeeded by increased numbers of still greater force and virulence.—(Hear, hear.) Thus it took place in France, and we have no reason to expect different results here. No good cause could ever be supported by such means, or benefit arise from such proceedings ; nor does it appear that these evils are the work merely of these declaimers. It should seem that they are but the tools of men wiser, or at least more cunning, than themselves, who in their pride and folly they imagine they direct—vainly thinking that they guide and steer the vessel of treason, though, in fact, they are but the ropes that move the helm, while the wheel is worked by persons out of sight.—(Hear,

hear.)—It is my object then, Sir, to move you, that this assembly shall embody, in a petition to the Legislature, a strong clause, expressive of our disapprobation of the Roman Catholic Association, and a prayer to be relieved and protected from the evils we may justly apprehend from it ; and I presume to call on all who hear me, to join in firm, yet respectful, remonstrance, against the encroachments meditated upon the Constitution of 1688 ; and I for one declare, what I trust you will all heartily join in, that I will protest against the surrender of that Constitution to my life's end.—(Cheers.)

Colonel BLACKER said—Mr. Sheriff and Gentlemen,—In seconding the proposition of my very respected friend who has just addressed you, it is not my intention to trespass many minutes on your patience. When I view the array of talent which surrounds you, I feel I should but ill consult the advantage of the great cause which assembles us this day, did I detain you from the enjoyment and instruction which I anticipate is in store for us—knowing how little any observations of mine are fitted to compensate for delay in such a case.—(Cheers.) Nor indeed is much argument, if any, wanting to convince you of the necessity of that course of proceeding which we have come together with a view to adopting ; I mean arguments from me—we are already most abundantly supplied with them from a very different quarter—

they cannot now be said to spring from what has been called Orange prejudice—(Cheers)—they cannot be laid to the interested terrors of the Ministers of that “intrusive nuisance” the Heretick Church.—(A laugh.)—They are furnished by the leaders—the accredited organs—the representatives of the Romish portion of our population ; —and with no sparing hand, or at occasional intervals “few and far between ;” they are rolled upon us in one unbroken tide ; they are forced upon our notice and consideration in characters which he who runs may read, and which none but the wilfully blind can possibly misunderstand.—(Cheers.)—Under the pretence of seeking a participation in constitutional privileges, we see the Protestant Religion throughout all its details, throughout all its sects, throughout all its institutions, the daily object of menace, vituperation and hostility, alike unqualified and undisguised. There is no community of professing Protestants, under what name soever they may assemble, has escaped the sweeping condemnation—no individual of any rank or class in society has been permitted the privilege of thinking for himself, by these consistent brawlers for extended, for unlimited toleration. Neither station, nor age, nor worth, nor any of those considerations which were wont to have weight amongst civilized men, have proved a shield against their “unmannered railing.” It has been their diabolical vaunt to have thrust thorns beneath

the pillow of expiring Royalty—nor has the grave itself been sacred from the efforts of their unhallowed malignity.—(Hear.)—One of the favourite watchwords with the Romanist faction is—“ the religion of their forefathers,” and it is their pride to cling to it as such; and have *our* forefathers left *us* nothing to cling to with equal pertinacity? yes, they have left us the British Constitution, a legacy of freedom, which, with the blessing of God, we will cling to.—(Great cheering.)—It has been said that this County has already expressed its opinion sufficiently. She has indeed expressed it unequivocally—gloriously. The shout has rung from Lough Neagh to Slieve Gullion; but Parliamentary form and etiquette require a different mode of expressing our sentiments, ere they can become the subject of their cognizance; we must therefore embody them into a petition, which, I trust, will be presently carried into effect. The advocates of the Romanists (not the Romanists themselves, for, to do them justice, they are no longer hypocrites enough for that)—their advocates talk of securities and so forth; for my part I cannot bring myself to entrust my freedom to the abject slaves of the vassals and devoted liegemen of the See of Rome. I cannot bring myself to entrust Legislation to those whose boast is their successful evasion of the only law made in our day, with a view to curb their wild licentiousness.—Colonel Blacker concluded, amid loud

cheers, by seconding the motion of Mr Waring, which, like the former, was agreed to without a dissenting voice.

On moving the 3d Resolution,

JOHN YNYR BURGESS, Esq. said—In rising to propose this resolution, I cannot but express the great pleasure I feel—and which, indeed, I see you all feel, in unison with myself—in finding that Armagh, the Protestant Queen of the North, having roused the surrounding Counties from their languid indifference, is again come forward to reiterate her sentiments—stimulated by the self-same ardor which warmed her in her earliest day, and gave her a proud and unrivalled pre-eminence. Though she has been unhappy in sending to Parliament two Members, uncongenial with her principles, still she is animated with that original spirit of Protestantism, and fearing lest the portals of the Constitution may be opened, introducing an inundation of miseries on the land, she comes forward, ardently and openly, to lay before the highest tribunal in the Empire her supplications against further concessions to that body, whose words and whose actions are deterring to Protestants, as well as whose persuasions and principles are detrimental to the welfare of the country. She is actuated by no feelings of animosity or malice, but looks down, with an eye of pity, on those deluded victims, who, at the late Election, ungenerously forsook their Landlords, blindly following the dictates

of a presuming and intolerant Priesthood, who have nought at heart but their own interest and ambition. There are some Gentlemen, Sir, who, lulled in full security (quiet and satisfied, as thoughtless men always are), would force our poor, weak, and illiberal minds to fancy that the Roman Catholics of the present day are changed, and that they are not infuriated by those extremities of outrage, which maddened their ancestors in the bloody reign of a relentless Queen ; and you, Sir, and every man who hears me, vainly flattered ourselves with the same idea. We had imagined that the progress of civilization, and the march of time, had mitigated and subdued the rancorous virulence of Popery ; but the flattering cup has been dashed from our lips, and we are told by the leaders of the Roman Catholic body, lay and ecclesiastical, that Popery is still the same.—(Hear, hear.) From recent events, every man, who possesses common sense, who is enabled to compare the present with the past, must discover that the Roman Catholics of Ireland have been always actuated by the same spirit of hatred and ambition. He will find that old Rome still spreads her banners ; and her Monkish host, Pride, Ignorance and Superstition, still exist—stimulated by dangerous zeal, and officious Priestly power, which fain would devastate our land, and confound into a mingled chaos all that is “great, glorious and free!”—(Cheers.) These Constitutional Meetings have, doubtless, as might have been expected, called down the censure of the liberal

Protestants, lest the tranquillity of the country might be disturbed; but so far, Sir, have we been from spreading dissension, or exciting animosity, by entering into a discussion of this question, that our forbearance and silence on the subject have been construed into acquiescence; but the Roman Catholics have seen, and will see, that when the Protestantism of Ulster is once roused, the lion will show his strength.—(Enthusiastic cheers.) The time is now arrived, Sir, when it behoves us to use no common zeal in our cause. Our Constitution has been assailed, and it becomes us to put forth our utmost strength—strain every nerve, and call up all the Patriot in our blood, in order to defend it. Our Church, established by the toil of Saints and Martyrs, has been assailed. Unmoved and immutable, she has defied the storm of malice and the wild waves of fury that would dash against her. We, as Protestants, have been assailed, and branded with every title, opprobrious and disrespectful; and why?—because we persevere in the continuance of our own security, refusing to yield that power, which, if surrendered, would be turned into an instrument of our own destruction?—(Cheers.) Let the Roman Catholics talk of their loyalty, but how can they have loyalty, without allegiance; let them talk of their education, but what is their education, when the word of God is prohibited, and the light of history derided?—(Cheers.) And are these the persons we are to admit into the bosom of the Constitution, as participators in the Legislature of the country?—Can we imagine that Popish Peers, or Popish Members of the House of Commons, would enact laws for the security of the Protestant Government? Would they not rather repeal the whole Protestant Code, and make Popery again the Established Religion of the country?—(Cries of “Hear.”) Such would naturally be their attempt; but our answer is, and I trust ever will be, to any such Papal encroachments—“*Nolumus leges Angliæ mutari.*”—

(Cheers.) For it is a fundamental and immoveable principle of the British Constitution, that the King shall be Protestant—the Government shall be Protestant—and the Legislature Protestant.—(Cheering.) It is said that Ireland is not free—but I would ask, who are they who detain her in her bondage? It is said that Ireland is agitated. I would ask, who are the disturbers of her peace?—Those who are endeavouring to excite their fellow-countrymen to an inglorious fight, and to welter in their brother's blood. If the Roman Catholics are not free, let them be their own emancipators—let them free themselves from the chains and trammels which old habit and superstition have bound them with.—(Cheers.) Let the prejudice of their opinions give way to the judgment of nature—let them not reconcile their actions to their errors, but having their minds freed from their captivity, be illumined by the glorious light of truth. Then will they know, that

“One day, one hour, of virtuous freedom

Is worth a whole eternity of bondage.”—(Cheers.)

I am happy to find that, in some counties, the “day-spring from on high” has burst in upon their benighted intellects, and that those who had walked in the shadow of darkness have seen a great light—that light, which would lead them from their career of error to the straight road of truth, guiding them to the easy-gained goal of everlasting happiness and peace. Our cause, indeed, like a virtuous, good one, could not but be successful—though too severely we have been bereaved of one, whose loss is not less unspeakable to us, than irreparable to the Nation at large—whose Royal name, whose exalted virtues, my lips dare not pronounce—and whose like we may not see on earth again.—Yet, let us hope that the same feelings animate the remaining members of the House of Brunswick, and that they will maintain, with the same inviolable integrity, the true spirit of the British Constitution.

By that privation, though great, we must not be dispirited or disheartened, but proceed onward in our course, with minds uplifted, unintimidated and undaunted; and let us

“ Remember, oh my friends, the laws, the rights,
The generous plan of power, handed down,
From age to age, by your renowned forefathers,
So dearly bought—the price of so much blood.
O never let it perish in your hands,
But piously transmit it to your children ;
Do thou, great Virtue, inspire our souls,
And make our lives in thy possession happy,
Or our deaths glorious in thy just defence.”—Cato.

The Resolution was seconded by JAMES JOHNSTON, Esq. and carried unanimously.

On moving the 4th Resolution,

The Rev. Dr. ROBINSON said—Mr. Chairman, in rising to propose this Resolution, I scarcely know whether I ought to grieve or to rejoice : when I look round and see, with scarcely any exception, the whole worth and respectability of the County assembled in support of that cause to which I am devoted, I may surely be pardoned a glow of exulting hope, I may be permitted to trust that Heaven will yet preserve to my country the blessings of Civil and Religious Liberty. If there be some who, in the vain hope of satisfying the insatiable, would adjourn to a more remote period, the effort of constitutional resistance ; if any who, in his inveterate hatred to the name of Christ, would gratify his aversion to all true religion, by patronizing that sect which has departed most widely from the truth ; *here*, at least, they have made no proselytes. The flood of foul and shame-

less calumny that has been let loose against us ; the apparent indifference of Government to that band of traitors, who do not deign even to veil their machinations for its overthrow ; and, heaviest of all, the loss of him whom, next to our Sovereign, we loved and honoured—to whom we looked with hope for the future and gratitude for the past ; all have been ineffectual to break one bond of our union, one arrow of our strength ; it increases every hour, and the fearless expression of Protestant principles is spreading far and wide. But, on the other hand, it is impossible for any one to look, without pain, on the miserable condition which this resolution ascribes to a large portion of my countrymen ; it is a reproach to human nature, that it should be mainly caused by those who, as Ministers of God, ought to be the distributors of happiness and virtue. And to *me* it is doubly painful, for the men whom I must now charge with “loving darkness rather than light,” are men vowed to the same profession with myself ; men, whom I would wish to reverence for their office sake, and of whom we all bear witness that they “have unwearied zeal, though it be not according to knowledge.” Nay more, these men are themselves the victims of the system which they uphold ; in many instances the misguided, in some the reluctant, instruments by which a few wicked and mastering spirits build up that labyrinth of error, which is the fortress of their wealth and dominion. In their blind obedience they have given up the dearest privileges of man ; they have

resigned the blessings of domestic life ; they have renounced the right of private judgment, and subjected themselves to a thralldom of ceremonies which deadens religious feeling and stupifies the understanding. All cast in the same rude mould of monastic education, excluded from that intercourse with society, that acquisition of varied knowledge possessed by those who are reared in Protestant Universities, and, it is to be feared, uninstructed in the *unquestioned* word of that God whose religion they profess to teach ; we must pity as well as blame them, even while we are tracing the evil of which they are indisputably the cause. (Hear, hear, hear.) In this spirit I would wish to execute the task committed to me, and since our friends of the Association are so angry at florid language and all other " rhetorical artifices," I shall proceed to discharge it with all sobriety of diction, and with all the charity that is consistent with truth. My subject divides itself into three parts—the present state of education in Ireland ; the causes of its imperfect progress ; and the danger of entrusting it in any great degree to the exclusive management of Roman Catholics : on each of which I will touch as briefly as possible. —That our countrymen are less instructed than the natives of England or Scotland, is, unhappily, too apparent ; the very habits of the people shew this deficiency to the most hasty traveller, but it is equally certain that the Protestants of all denominations are, in this respect, far superior to their neighbours. I am aware that this will be met (if not by refutation) by an angry denial ; some who, however, are supposed to be more anxious about the effect which they produce, than the correctness of their state-

ments, have even stated the reverse of this proposition.— On us, who live in Ulster—on us, who witness the respectable appearance and orderly behaviour of this meeting, such an assertion can produce no effect except regret that any man should respect himself so little as to utter it; for even the returns of the Commissioners of Education, inaccurate as they are known to be, demonstrate its falsehood. We are *officially* told, by the Popish Directory, that they muster eight millions; now, the number of these between 5 and 14 years of age, must amount, on the most probable law of mortality, (which assigns it about one-sixth of the whole) to something more than 1,400,000, all of whom ought to be receiving education. But the returns referred to state that little more than 400,000 of that persuasion are in attendance on any school, and I have good reasons for believing even that number to be exaggerated. Therefore I may fairly say that three-fourths of the rising generation of Roman Catholics must grow up in total ignorance; and as the efforts made for the instruction of this class are of recent date, what must we suppose the condition of their parents to be? If, on the other hand, finding this conclusion unpalatable, they are content to lessen the *quantity*, that they may improve the *quality*, of their forces; these same returns determine that their proportion to the Protestants is less than what they chuse to assign, about 5 to 2, for they report upwards of 150,000 Protestant children. But leaving the exaggerations of these unprincipled declaimers; it is horrible to think that in fact two-thirds of the whole population of Ireland cannot possibly obtain education, and are devoted to the misery of ignorance, and the wretchedness and vice which are its inseparable attendants: it is the duty of every man who loves his country to lend willing and effective aid in this first step of its regeneration. The cause of this deficiency is easily assigned, for it has long been felt; the deadening influence of the Church of Rome; it destroyed the ancient literature of Ireland, which was active in

hostility against it; it would fain prevent its revival, and perpetuate that darkness which is essential to its own existence. The ignorance of the Roman Catholic peasantry does not proceed from sloth or indifference to improvement. When left to their own guidance, they cherish as the best of gifts the proffer of instruction to their children; and shew how intensely they desire it by the resistance which in this, and this alone, they offer to their spiritual guides. They do full justice to the disinterested benevolence which extends to them so great a blessing, and I feel assured, that this is the tie which shall yet bind them to their brethren in the indissoluble bond of gratitude and love. For all that has yet been done may be referred to sources essentially Protestant—the various societies associated for this great purpose—the liberal aid extended by the Government to their voluntary contributions. As to the latter all thus bestowed is evidently a boon from Protestant England; for the revenue of Ireland is confessedly unequal to its necessary expenditure; and they whom we hear complaining that the sums voted to the Kildare-street Society, and similar Associations, are drawn from the pockets of the Roman Catholics, know perfectly that the great mass of their sect contributes little or nothing to the income of the State, by any mode of taxation. And as to the former, I shall only say, that with all the means which the Roman Catholic Clergy possess, of working on the hopes and fears of their penitents; with all the excitement of emulation lest they should be outdone in this work of mercy, by those whom I fear they too frequently describe as merciless enemies; with all the boasted resources of their celebrated rent, all that they have done may scarce be named in comparison of *our* exertions for *their* people. Since education became an object of Parliamentary interest, they have indeed in several instances established schools, and filled them by withdrawing the pupils from those conducted under Protestant pa-

tronage. They have, except when their own good sense prevailed over their obedience and feeling to their superiors, prevented the children under their care from attending our Sunday schools, and opened others to receive them; but even these are aided from *our* funds, and we see enough to assure us that they will not be long in activity. And this leads me to examine the motives which have induced the Roman Catholic Prelates (for I believe the inferior Clergy are not decidedly hostile to the measure) to oppose with all their might that system of education which has effected so much good, which was working so prosperously, and which is so admirably adapted to the wants of Ireland. Those which are assigned may be reduced to two; the first, and ostensibly the most important—that our exertions are caused by the hope of making proselytes from their religion; the other, which is in truth the chief, though seemingly adduced in confirmation of the first—that our systems of schooling are essentially connected with the study of the Scriptures, and that, though we express our readiness to exclude all comments and leave the interpretation of them to the pastors of each persuasion, our professions are false. I know that in this liberal age it is sometimes presumed that a Clergyman (at least a Protestant one) is unworthy of credit on any subject connected with his own profession; yet, as it is said that this County is notoriously illiberal, I may venture to say, that the Education Societies are compelled to teach the Scriptures in their schools—first, by absolute necessity, and secondly, by the impossibility of finding any book better fitted for general instruction. I have stated that the funds available for the purposes of education in Ireland are the gift of Protestants: would *they* substitute for the present system one whose instant effect would be to exclude all of their own persuasion from profiting by their liberality?—for the experiment has been tried, and the persons who (in the well-meant but mistaken hope of overcoming, on any

terms, the horror expressed by many of the Priests for that dangerous book) have banished from their schools the Bible, have too often found that, without gaining the attendance of those whom they courted by so great a sacrifice, they lose the children of their own communion. And in fact their parents judge wisely and act right. We (they may be supposed to say) have little time for reading, have limited means of procuring books, the studies of our children may perhaps not extend far beyond what you teach them, and that will be most firmly imprinted on their minds ; it ought therefore to comprise, what is most important for them to know, what they must acquire, the Word of God. Nor do I think that the preference thus given to the sacred volume could be better placed ; even independent of its divine origin, the very narrative of the New Testament produces effects on the mind peculiarly its own. The mysterious majesty of Him, who is its chief object, so strangely blended with his lowly condition, and the affectionate tenderness of his character, excite an indescribable interest. The habitual contemplation of a being undefiled by any evil thought, and uttering the most elevated—the most delightful wisdom, in words which pierce to the very heart and rivet themselves in the memory, is far more likely to form the principle and purify the feelings of the pupil, than any other study with which I am acquainted. Why then is this inestimable book to be driven from our schools ? Is it because our version is erroneous ? We are willing that the Roman Catholics should use their own, nay, we offer to bestow it to them. Is it because the Scriptures cannot be understood without the comment of the priesthood ? Even were that true, what prevents him from giving the comment at his pleasure ? Shall we suppose that the Word of God might chance to make impressions inconsistent with the *traditions of the Church*, and too deep for them to efface ? that the study of it might excite questions more easily suppressed

than answered?—that would be at variance with the declaration of the Roman Catholic Bishops, that they revere the Scriptures and are not hostile to its circulation ; it would be to insinuate that they *thought*, what one of their predecessors *said* at Trent, “that it would be better for the Church if there were no Scriptures.”! As to the crime of proselytism, with what front can they charge it upon us? *They*, who, believing that none are saved out of their pale (except by some improbable possibility) are bound to think toleration soul-murder, “compass Heaven and Earth to make one proselyte.”! *Us*, who hold that all, admitting even the simplest of our creeds, are capable of salvation, and who, in truth, fall as far short of our duty in this respect as they go beyond it! Is it not notorious that in the intermarriages of them and Protestants, the latter are harassed by every kind of vexation till they apostatize; that the Clergyman of their communion who visits them under such circumstances, does it at the risk of personal outrage! that when arguments, menaces, even violence, fail to pervert them, they are frequently deserted by their partners, and that (generally speaking) the Priests will not interfere to enforce their return? Can they charge *us* with any similar display of proselytism? Do not the leading Education Societies appoint without scruple Roman Catholics to the offices of master and inspector? is there any instance where a specific complaint of interference was not attended to? Is it not their desire and request that the Clergymen, of all denominations, should superintend their schools? And how, under such circumstances, can any attempt be made to change the tenets of the pupils? Yet, on this irrational charge is founded the no less irrational demand, which is now brought forward, that a portion of the funds, destined for Irish Education, should be committed to their exclusive management. Now, the only motive which can justify national expenditure, must be

national advantage ; and it would be no easy matter to assign the benefit which such a measure is likely to produce. They who propose it can scarcely expect that we should place in them the confidence which they so unequivocally refuse to us—that we should permit them to educate our children, when their very suspicions of us are an acknowledgment of what their own conduct would be if they possessed our opportunities. They cannot complain if they are charged with wishing to perpetuate and increase the bigotry of their followers, and preserve pure, and unmingled, the old bitterness of Popery ; and with destroying that only rational chance of conciliation which might be afforded by training up the children of both parties in habits of intimacy and friendship. A similar experiment, but, fortunately, upon a far smaller scale, has already been tried in the College of Maynooth, and may be a warning to all political speculators: it has produced none of the good which was anticipated, but it has fearfully increased the evils which convulse our country.—Without attempting to guess at the description of books likely to be read in schools exclusively Roman Catholic ; without surmising that the treason, which is, even now, brayed forth in rapture by a few, at the prospect of commercial embarrassment or disastrous war, would be diffused, in its most malignant form, through the whole mass ; we cannot but see, that this plan would place between us and the Roman Catholics, an insuperable barrier of prejudice and fear—that they who desire it are “ enemies of peace.” The affectionate recollections which bind us to the playmates of our childhood, and exert their influence far on in life—the vividness of early impressions of regard, and the openness of minds, yet untainted by the world, and unclouded by faction, to appreciate the worth of their companions, without regarding sect or party ; these, which a few years would have softened into repose and kindness all hostile feelings, are now to be up-

rooted, and leave a dreary and irreclaimable waste where they should have bloomed. But, I trust it is unnecessary to pursue this subject further, and that you are fully prepared to join me in expressing our reprobation of this mischievous device, and the whole system to which it belongs, in calling on the legislature to vindicate their authority, and crush, by some decisive act, the atrocious measures, and more atrocious hopes, which threaten to subvert all social order. I trust that you will not remit or relax your efforts, till you have impressed on them a knowledge of your strength, a conviction of your worth; till they feel, that the Protestants of Ireland, whose loyalty, within our own memory, preserved this Island to the British Crown, and is still the only firm bond of its union—whose industry and orderly habits, at present its best possession—are a body, far too precious to be made the subject of political quackery. And, as to our adversaries, their menaces, I know, excite no feeling in you but contempt; let me entreat you to be equally indifferent to their insults. If some incendiary, whom his own confession brands with the stain of *deliberate falsehood*, who (as was well said by my eloquent friend) “boasted of having *thrust thorns into the pillow of dying Royalty*,” but who (which, perhaps, he did not know) had before flung whatever *flowers* his stores could afford on the grave of an executed traitor!—if such a one should honor us with his defamation, it ought to be deemed, as it is, in truth, a proof of virtue, almost a title of nobility. If some dull infidel, who has spent his whole life in the apostleship of evil, without being able to make a single convert, forgets, in his zeal to misrepresent us, not merely the kindness of a neighbour, but even the feelings and language of a gentleman; would that we had not such awful reason to despise his impotent attack—to think his accusation a glory to ourselves—his hostility, a blessing to our cause! for, that which so vainly tries to spot us with its venom, has, with

even more grossness, reviled our Redeemer and our God! But, far be it from us to suppose that all against whom we contend are such as these, or to regard, with unkindness, those Roman Catholics (and, I trust, there are many of them) who would, if left to themselves, seek, by fair and constitutional means, the attainment of their wishes! To them (if my words can reach their ears, or pierce that thick cloud of misrepresentation which the press of the Association, and its dishonest rhetoricians, have raised between us) I would say, that though we are determined to resist their present demands—though we spurn, with contempt, the threats of their insolent demagogues, and the sophistry of their Prelates—though, in a word, we are resolved, be the hazard what it may, to keep the altar of the Constitution inviolate and unstained, yet, our firmness proceeds from no hostile or exclusive feeling, but solely from a conviction (which is strengthened and justified by the present conduct of their leaders), that, as yet, they are not fit for an equal participation of our privileges. But, when they prove the sincerity of their professions, by giving real and adequate securities—when they offer to the executive of the nation, pledges of their fidelity, equivalent to ours—then let them be assured that none will more freely ratify their claims—none more willingly extend to them the right hand of fellowship, than those whom they are taught to call blood-thirsty Orangemen; myself among the rest, if their agitators honor me with the title.—[The Rev. Dr. was frequently applauded during the delivery of this speech, and enthusiastically cheered at its conclusion.]

A. I. KELLY, Esq. (Sovereign of Armagh) seconded this Resolution. Carried.

Rev. Dr. MILLER next addressed the Chair as follows :

Sir, some peculiar and personal circumstances have so

particularly directed my attention to the Roman Catholic question, as it is connected with a consideration of the essential character of the Constitution, that I hope to be regarded as not acting improperly in offering myself to the attention of this assembly, for the purpose of moving a resolution expressive of its sentiments in respect to the constitutional character of the demands now urged by the Roman Catholics. This I am myself the more disposed to do, because I do think that, much and long as this question has been agitated, the true character of those demands is yet but imperfectly apprehended. If, Sir, Popery were only a distinct religion, if it were, as the Protestant advocates of the political claims of the Roman Catholics have chosen to represent it, only a peculiar method of addressing prayers to God, we should indeed condemn it as in various particulars unscriptural and erroneous, but we should find no difficulty in acceding to the political wishes of the Roman Catholics. When we see a man worshipping saints and angels, and falling down with religious reverence before a graven image, we must pity his ignorance of the genuine truth of Christianity; but we cannot, if we are convinced that this is all, discover any special reason for apprehending mischief from his exercise of political rights. (Hear.) When also we hear a man professing to believe that a morsel of bread has been, by the act of a Priest, transubstantiated into the living and almighty and omnipresent Saviour of the world, while to the observation of our senses it retains, all its former properties, we may, indeed, be amazed at the state of his understanding, but, if we could see nothing more than this in Popery, we should not perceive any connection between this most extraordinary tenet and political confusion. But, Sir, these things are, in a political view only the outward and visible indications of Popery. Its essential nature is, that it is a system of ecclesiastical dominion. The conquering spirit of ancient Rome has ani-

mated the councils of the Vatican, and amidst the gross ignorance of the middle ages an empire of opinion has been erected, which is at this day opposed to the intellectual and moral liberty of mankind. The moral debasement of the worshipper of created things, the mental prostration of him who believes in transubstantiation, is not simply an error of religion, but is also an instrument of Priestly usurpation. The blinded worshipper must venerate the Pope, who canonises the saint, and the Priest who consecrates the image. For him who claims the amazing, the mind-confounding power of creating his maker by a word, the R. Catholic, if he believes his religion, must even abdicate the reasoning powers of his understanding. The individual Priest may be notoriously contemptible, or even immoral, but the powers attributed to him challenge notwithstanding the most abject submission. To the single object of constituting a system of ecclesiastical power, may all the regulations and pretensions of Popery be referred. The celibacy of the Clergy, for this purpose, disjoined them from all the domestic relations of life: the obligation of auricular confession rendered them masters of the secrets and of the consciences of the laity: the superstitious belief of a purgatory extended their dominion into the invisible world—the supposed power of declaring, absolutely, the forgiveness of the sins of men, invested them with an attribute of divinity—the claim of sealing up the Written Word of God, at their pleasure, from the laity, delivered the understandings of the people bound into the management of the Priests—the practice of reciting the public offices of the Church, in an unknown language, constituted the Priest a mediator between the people and their God.—(Hear, hear.)—The impious pretension of discharging the obligation of an oath, set those who maintained it, free from the last solemn restraint which binds the actions of mankind—the arrogated power of withdrawing the civil obedience of

subjects, and of expelling Sovereigns from their thrones, made open proclamation of the claim of universal dominion—the abominable declaration, that faith is not to be kept with heretics, denounced inexpiable war against all who do not yield implicitly to the sway of Rome. (Hear.) I know, Sir, that declarations have been subscribed and published by the Roman Catholic Prelates of the two countries, in which, while every effort is exerted to mitigate the unscriptural doctrines of the Church of Rome, the tenets directly offensive to the civil authorities, are formally disclaimed. In other circumstances, and in regard to any other system, such declarations might be considered sufficient and satisfactory ; but in this case we must take into our view the nature of the system of which these Prelates have undertaken to expound the principles. By what authority have they been rendered competent to issue these declarations ? Could any authority, consistently with the acknowledged principles of their Church, be delegated to any number of Prelates, to declare the tenets of the general body ? Has the claim of infallibility been assigned to these individuals, that they may, with security, satisfy the Protestants of the British Empire ? How, and where, and when, has this been done ? Could it, according to the maxims of their Church, be done at all ? The truth is, that these Prelates cannot safely make these declarations, even for themselves. Their declarations might be disowned by their superiors, and they might, to-morrow, be required and compelled to relinquish that, which they this day subscribe and publish.—The principles which they have disavowed, appear in the public and general declarations of the Church, and must remain until they are cancelled by an equal authority.—The Protestants of the British Empire have already had some experience of the validity of such declarations. In the year 1789, a protestation of a similar kind was laid before the Parliament of Great Britain, and an oath was

accordingly framed, by which Roman Catholics should be bound to maintain it. This oath was however, rejected by the Vicars Apostolical, who never desisted until they had induced the Legislature to consent to an alteration, by which all mention of the spiritual power of Rome was omitted. The alleged reason was, that the oath had not been framed in the language of the protestation. What was the variation? The protestation had disclaimed every jurisdiction which could directly, or indirectly, interfere with the authorities of the state; and the oath first denied any civil jurisdiction, whatsoever, and then any spiritual jurisdiction, which could so interfere. The oath was finally reduced to a disavowal of civil jurisdiction, and the claim of spiritual authority was left unimpeached. When this difficulty had been thus favourably adjusted, and the advantages specified in the proposed bill had been obtained, what was the conclusion? The signatures of two of the four Vicars Apostolical, namely, Doctor Walmesley, the author of the Prophecies published under the name of Pastorini—(laughter)—and Doctor Gibson, with those of two other Clergymen, were withdrawn from the protestation, which had been the basis of the whole transaction. These particulars I have collected from the narrative of Mr. Butler, a Roman Catholic, and the most specious advocate of the party.—The Prelates have, in proof of the sincerity of their party, intimated that Roman Catholics might, by abandoning the faith of their fathers, procure admission into the full enjoyment of the Constitution. I have no right to question the sincerity of their conviction. But if the system contain principles mischievous to the constitution, is it rendered less prejudicial by the sincerity of its adherents? It is their part to examine well the reasons of their conviction, that they may judge whether they warrant a sacrifice so considerable. It is ours, to withstand a system adverse to our best interests, and with a firmness proportioned to the

determination with which it is maintained.—(Hear.) We cannot, Sir, accept the declarations of these unauthorised individuals, even for themselves. We must consider Popery, as we have found it in our own history—as we witness it in those countries in which it can more amply, and more distinctly, develop its principles—until some authority, which the whole Church of Rome shall have acknowledged, shall pronounce a disavowal of the tenets which now exclude it from our political communion.—If, then, Popery be essentially, as history has uniformly presented it to our observation, a system of ecclesiastical dominion, governing the present world by the terrors of the future, and directing to the attainment of this end all the parts of its administration, can it be safely admitted into the Legislature? For determining this most important question, it is necessary that I should remark to you, that the constitution of our Legislature is commonly misunderstood. It is a gross error to imagine, that our constitution is merely an assemblage of opposing and counter-vailing powers. Such a constitution could not act at all, or could act only as one part should usurp a dominion over the rest. Our constitution is an assemblage of parts, distinct indeed, but yet mutually connected, and reciprocally influencing and influenced, so that the several powers are united in the general action of the whole.—The Sovereign can modify the House of Peers by new creations, and by a dissolution of Parliament can appeal to his people for modifying the House of Commons. The two Houses of the Legislature again are closely connected. Every Peer is connected with the Commons by the other branches of his family; the occupants of his estates are electors of Parliamentary representatives; and he is himself frequently the patron of one or more boroughs sending Members to the House of Commons. In such a constitution we see every part intimately united with the rest, and the safe action of the whole resulting from that

union. I speak not of corrupt influence, but of the known and not debasing influences of our triple Governments. When the question occurs, whether a new description of persons may be safely introduced into a Legislature so composed, we should, as a preliminary consideration, enquire, whether this new description of persons belongs to a new interest, which can be so connected with the existing interests of the Government, that the political movement may be continued without interruption or disorder. (Hear.) Will any man pretend that the power arrogated by a Romish hierarchy could be so incorporated with the existing powers of the Government? Even in a Roman Catholic Government, though the Sovereign should possess the direct patronage of the Church, the power of the Church would still continue to be alien from the public interest of the state, the hierarchy would still be a great corporation, influencing all others, refusing itself to be influenced by any, and exercising an empire, not merely within, but over, the empire of the political authorities. To this Protestant Government even the shadow of the most indirect patronage has been indignantly refused, as contaminating the purity of the true Apostolic Church. What is there in such a case to connect the hierarchy with the state? What is there to preserve the constitution from the most irremediable, the most fatal confusion? (Hear, hear.) When the celebrated Lord Chatham wished to describe the mischief of a secret influence directing the measures of the Sovereign, instead of the acknowledged and responsible counsels of a constitutional Minister, he said, "I see something behind the throne, which is greater than the throne itself." (Hear, hear.) If Roman Catholics should be admitted into the Legislature, we also might justly say, we see something behind these Romish Senators greater than themselves, and aspiring to be greater than the constitution :—(Cheers)—from that greater something, that un-

defined and mysterious power, these men, while they are Roman Catholics, cannot be detached; we have, however, admitted them, and we must now be contented to struggle with them as its agents. (Hear.) A popular Government, precisely because it is a popular Government, is especially unfit for the reception of Roman Catholic legislators. (Hear, hear, hear.) In a military Government the power of the sword may, in some degree, restrain the usurpations of a Romish Clergy, as in the old feudal times a struggle was often waged, though with little success, against the encroachments of the Priesthood. In a popular Government the influence of mere force is transferred from the Sovereign, or the Nobles, to the multitude, and in the multitude the ecclesiastical power will easily find supporters, because it will easily find those whom superstition will render submissive. (Hear.) It is therefore because we have a free Constitution, that we cannot receive these men into a participation of all the powers of the Government. A free Constitution supposes, and demands, the existence of popular influence, and should therefore exclude a power, which would be exercised through popular influence, and yet would subject itself to no control. (Hear.) The Romish Clergy indeed are not at all disposed to seek their aggrandizement through popular institutions, because whatever in any manner excites the energy of mind must ultimately be adverse to that power, which stands only by its debasement and imbecility. In Spain, accordingly, we have witnessed the moral wonder of a people so subjugated to this Ecclesiastical dominion, as to protest against a constitution, which had delivered it from the cruel tortures of the Inquisition, and to re-establish their tormentor with all his bloody train of tyranny. (Hear.) Against what power is the force of the British empire at this moment exerted? Is it not against a ruffian rabble, instigated by a persecuting Priesthood to overthrow the Government of

their country, because the establishment of a popular constitution might be destructive of the power of the Romish Church? The Romish Prelates of Ireland and England have solemnly assured us of the mild spirituality of the tenets and practices of their Church, that they may procure its reception into a constitution, too strong to be directly overthrown. In Spain a manifesto is everywhere circulated, under the name of the Archbishop of Toledo, the second Ecclesiastic of the Church of Rome, calling on the Sovereign to wage war against the liberal institutions of the neighbouring nation, and denouncing as a revolutionist the British Minister, the friend too of Roman Catholics, because he deemed it necessary to send the forces of the British empire to the protection of its ancient and its faithful ally. (Hear.) The letter may possibly be spurious, but it is circulated because it expresses the sentiments of the party assuming the name of apostolical. What other lesson may we learn from the hostilities, in which we are engaged, than this, that the Church of Rome is essentially adverse to political freedom, though it would avail itself of the opportunity of aggrandizement afforded by a free constitution, which it finds established too firmly to be presently subverted? Our free institutions it can destroy only by themselves. Among us therefore it will strenuously claim the rights of freedom; but political freedom cannot consist with ecclesiastical dominion, and the constitutional rights of Roman Catholics must be employed as the means of ecclesiastical usurpation. The true and proper sphere of a Romish Priesthood is, not a free constitution, but an arbitrary court, in which a compromise is easily effected between alarmed profligacy or weakness and scheming ambition. (Hear, hear.) Among the Roman Catholic monarchies of Europe, accordingly, the Jesuits had every where established the dominion of Rome, until the infidelity, which superstition had engendered, rose

against the power of its parent, and the Jesuits were suddenly and universally overthrown. The blow, however, "scotched the snake, not killed it."—(Cheers.) The Jesuits are now re-established in their former power; and both in this country and in England, establishments have been formed, which are prepared for taking advantage of every favourable occasion. In these countries, too, we should even expect from such establishments much more strenuous efforts of ecclesiastical ambition, than in the Roman Catholic Governments of the Continent, because, in a State esteemed heretical, a sense of duty would come in aid of the instinctive love of power, and therefore every exertion would be strained for advancing the interests of Popery.—(Hear.)—But the general cry of our adversaries on this question is, that something must be done for peace. Sir, I would do any thing, and every thing, for peace, if it should be indeed peace. But the grand and important question is this—have we any reason for expecting that concession would be followed by peace? I contend that this consequence would not follow, and I assign my reason for this persuasion, namely, that the evil to be remedied is an usurping ambition, which would be encouraged and assisted by concession. It is incumbent on those who raise this cry of peace, and some of them I know to be men of the fairest and most honorable minds, to explain how peace can be obtained by arming the ambitious with political power. (Hear, hear.) The presumption on which this hope of peace is founded, is, I suppose, that Roman Catholics, when admitted to the enjoyment of all the powers of the Government, will cease to feel and act as Roman Catholics, and merging all their separate ambition in the common interest of the constitution, will think only of co-operating with Protestants for the advancement of the general welfare. To this gratifying presumption, however, I must oppose the experience of the past. I must ask, does experience warrant the expectation, that by the concessions now demanded, any progress whatsoever would be made towards national union? Some person has recently republished a speech, which, thirty-five years ago, was spoken in the Irish House of Commons by my Right Hon. Friend, Mr. George Knox, who, I am happy in informing that person, is alive, and in the full possession of a very powerful and discriminating intellect.—(Hear.) This Gentleman was, in the year 1792, a strenuous advocate of the wishes

of the Roman Catholics; but "what," said my Right Hon. Friend, "must be the object of our deliberations? Conformity, Civil and Religious."--(Hear.) Human prudence could not penetrate the obscurity of the future, and the expectation has accordingly proved fallacious. Have we at this time even as much appearance of reason for forming a similar expectation? The only hope of peace, which I can discover in concession, is of the peace of the Apostolic Junta and of the Inquisition. The peace of the merciless has been forcibly described by Tacitus: "solitudinem faciunt, pacem appellant." Such peace as this we may indeed experience. They will make an intellectual and moral solitude, and name it peace. (Hear.) They will beat down every thought, which aspires to truth and liberty. They will create a wide waste of all the ennobling energies of our nature, and, when not a murmur is raised against their priestly domination, they will name it peace. But I cannot consent to receive as peace the torpid quiescence of abject submission. I anxiously desire peace, but it is the peace of freedom, in which man may feel himself to be a moral agent, not guided implicitly in his most important concerns by the ~~declaration~~ of his fellow mortals, but pursuing his own way to happiness by the lights which God has given him—the lights of his own reason, and of the revealed truth of heaven.—(Hear, and cheers.) I do, indeed, see a hope of real peace for Ireland, though not in concession. The God of truth and mercy has set his bow in the clouds, and the flood of ignorance and superstition shall pass away. I look with confidence to the gradual subsidence of Roman Catholic party, not from the vain management of human contrivance, which would but raise it to a greater and more alarming height, but from the growing influence of truth and reason, the authority of Scripture, and the good providence of God. (Hear, hear.) Politicians, during thirty-five years, have vainly sought national union in the concession of political advantages. Let us now at length seek it in religious conversion. (Cheers.) Sir, the question, which we are now considering, is the question between the good and evil principles of political society. In Spain and Portugal it is a direct war between the usurpation of Priests and the institutions of a liberal policy. In the British empire it is of necessity a struggle of another kind, but the question is still the same. Where force cannot be employed, persuasion must be used. (Hear.) Where the institu-

dictation

tions of a liberal policy are already established, they must be converted into instruments of their own destruction. The usurping genius of the Romish Clergy is here compelled to assume an exterior suited to the circumstances of the empire. In the Spanish Peninsula it is undisguised and naked, and we may truly appreciate its principles. Let us endeavour to preserve from the power of such a body the free institutions of our own Government. They have been already assailed through the elective franchise. Let us not give admission to those, who, even in their approach, have violated the freedom of the constitution. (Cheers.) Sir, I have the honor of moving, that this Meeting do come to the following resolution.—(The Rev. Dr. moved the 5th Resolution.)

On rising to second this Resolution,

The Rev. Mr. HOGG said—Mr. Sheriff and Gentlemen,—I rise with great pleasure to have the honor of seconding this resolution, the sentiment being agreeable to my education, inclination, and conduct. My late father and myself have been well known, as professional men, in this county, during a succession of 64 years. I am now standing within $4\frac{1}{2}$ miles of my birth place, and I can appeal with great confidence, in this numerous and respectable assembly, to the cordiality and good neighbourhood in which my late father and myself have lived with our Roman Catholic fellow-subjects, and also to a stand made by my late father and myself against rebellion in the unfortunate year 1798. We always wished well to the protection of the persons and properties of our Roman Catholic neighbours, but never *flattered* them with the attainment of political power.—(Cheers.) The consequence of this sentiment was, to make me well content with the relaxation of the penal code. But it has been asked “why did such a code ever exist? was it not a breach of the articles of Limerick?” These questions have lately been asked with great confidence, and

Protestant gentlemen have been puzzled in giving an answer. But it should well be considered what can be said on one side of the question as well as on the other. The Treaty of Limerick in its spirit undoubtedly took it for granted that peace should be established uninterruptedly in Ireland—that due allegiance should be given to the crown of England—and that the interests of King James should be abandoned for ever.—(Hear.) Where is the R. C. protest to be found against the armament of Lewis XIV. during the very next year? when the power of France was put forth in all its strength to restore James; when that powerful fleet was covering the ocean, which was happily overcome off the Cape La Hogue, by the united fleets of England and Holland.—(Cheers.) Let us reverse the picture in our imagination, and ask what would have been the case had victory declared on the other side? If it had been thought imprudent to land James in England, he would undoubtedly have been landed in Ireland, and restored in triumph to that part of his dominions. (Hear.) Let us, then, picture to ourselves that triumph, if he was ushered into Dublin with a retinue of superstitious Priests and Monks, in their different ranks, orders and habiliments, when he was only looking for a Kingdom by fate of war, how would he have appeared when victory had declared on his side? For every one Priest, there would then have been ten prompting that gloomy tyrant to drag Protestants of every denomination to their places of superstitious worship; and when the unfortunate Protestant would plead the same liberty of conscience which had been granted by the treaty of Limerick, would that treaty have been kept? (Cheers.) It would have been trodden under foot, and the unfortunate Protestant would be reminded of the maxim that “might constituted right.” (Cheers.) If this had not been intended, the efforts of Lewis XIV. after the treaty, would have been disowned by the heads of the Irish population, who would have reposed themselves on the justice of a British legislature. When the hopes of James had thus *perished for ever*, the hostility of the Irish R. Catholic population did not terminate towards the British Protestant Government. This hostility showed itself by the active Irish Roman Catholic youth inlisting themselves in the Walloon guards under the Crown of Spain. And instead of all going

into the imperial service to fight against the Turks, they chose rather to form *the Irish brigade* under the Crown of France; which corps often fought with the most determined obstinacy (for an Irishman is always valiant whatever religion he professes)—(Hear)—against the British armies in Germany, and the Low Countries, during the wars of George II. In so much that it was found necessary to oppose this corps by another one raised mostly also from the Irish population, of a *different description*. This other corps was well known by the name of "*the Legioniers*," so called after the name of their valiant Colonel, afterwards Lord Legonier—(Cheers.)—*The spirit* of the treaty of Limerick only began to be fulfilled by the Irish Roman Catholic population, since the commencement of George III.'s reign, and as circumstances changed, the penal code was gradually relaxed; so as to give to the Roman Catholic population of Ireland, the full protection of the British Constitution, as to the security of personal exercise of religion and the acquisition or enjoyment of property. In these respects they have been put on a perfect footing of equality with their Irish Protestant fellow-subjects. But, although so much has been conceded, it appears that they are not content—(Hear)—but wish to have opportunities of stepping up into political power, and by their "association" to set up an Irish Parliament of their own (Cheers)—an "*imperium in imperio*," which mode of Government has been justly condemned in all civilized nations —(Cheers.) The grant of such opportunities of acquiring political power would be evidently unsafe, both to the Protestant and Roman Catholic population of Ireland.—(Great cheering.) The Roman Catholics labour under three special temptations. In the first place, they had the ancient possession of the Churches, and of the livings attached to them. In the second place, they had antiently the possession of all the landed estates in Ireland. These two points the Protestants would not peaceably give up—they being in actual possession and having a long-established right of prescription, the nature of which is well defined and understood by writers on jurisprudence. In the third place, they are subjected to the influence of a foreign dominion.—(Cheers.) Let the Irish Roman Catholics disavow "*the Catholic Association*," and read the Bible, and out of that sacred volume learn to be temperate and moderate, laying aside all bantering and per-

sonal abuse towards their fellow-subjects, who have different views from themselves, and their few flatterers still peeping forth among Protestants.—(Cheers.) An opposite conduct to this has alarmed the Protestant population. Let them look to Derry, to Bangor, and, above all, to the populous county of Antrim, coming forth against them, thirty thousand strong, and three thousand of these out of the very liberal town of Belfast.—(Cheers.) Let Irish Roman Catholics be temperate and moderate, and then they may receive, not only the protection, but the honors, of the Constitution, and join their Protestant fellow-subjects in handing down our glorious Constitution to the latest posterity.—(Great and continued cheering.)

WM. LOFTIE, Esq. moved the 6th Resolution—which, being seconded by JOSEPH ATKINSON, Esq. was agreed to.

The Committee having retired for about 20 minutes, for the purpose specified in the Resolution, returned to the meeting, when the Petition was read by Dr. ROBINSON; and which, on the motion of that Gentleman, seconded by the Rev. Mr. EDGAR, was adopted amidst general applause.

Mr. EDGAR afterwards, in obedience to the call of the assembly, addressed the Chair to the following effect:—The time, he observed, is now arrived, at which every individual, high and low, professing Protestantism, should publicly come forward and declare his sentiments on this momentous question. The state of the nation, on this grand topic, has come to a crisis. The present emergency requires something decisive. The partisans of Emancipation and Romanism have come with fearless effrontery and have declared their opinions, and shewn their hostility to the glorious Reformation and the Protestant Ascendancy.—(Hear and cheers.) This, surely, is a call to the friends of Protestantism and the advocates of the British Constitution, to proclaim, with equal boldness, but with more reason, their attachment

to their religion, the Government, and the laws of the nation. The British Parliament, though the most august assembly in the world, is influenced by public feeling; and the appeal of Irish Protestants will not be made in vain to the Legislature and the Throne. (Cheers.) The Catholic Association has denounced the Reformation, and the Popish Priesthood have proscribed the Bible. (Hear.) All the calumny in the wide range of English phraseology has, by that outrageous Association, been poured on Protestantism. The ancient heroes, and the modern defenders, of the Reformation have, with unsparing and unblushing malignity, been misrepresented, traduced and vilified. (Hear.) A few days only have elapsed since O'Connell declared the Reformation the greatest calamity that ever disgraced or afflicted man. (Laughter.) The Ecclesiastical Revolution, the boast of the sixteenth century, which unshackled the human mind, and repressed Popish superstition, was, according to our "Knight Liberator," the means of opening the flood-gates of immorality, and deluging the world with error, profligacy and misery. (Hear, hear.) This ebullition of slander, instead of being discountenanced by an assembly, which boasts of representing Irish feeling, was hailed with loud and repeated cheers, and continued bursts of applause. Shall such represent Protestant feeling in a British Parliament? Would such men, if admitted to legislation, support, with cordial sincerity, the Reformed Religion? Reason and common sense answer in a loud negation. The Liberator, indeed, in attempting to describe the Reformation, succeeded in describing the Association, which, in reality, has become a public nuisance. Had he applied to the latter, what he has injudiciously applied to the former, the portrait would have displayed a striking resemblance to the original, and possessed all the precision of a picture taken from life. (Laughter and applause.) This combination, which has assumed all the rights of legislation, is a moral pestilence, diffusing moral contagion throughout the land. Su-

perstition has represented the comet as the harbinger of evil, and shaking war, revolution and death over the nations, from its luminous terrors in the sky. What idle fears have attributed to the comet, in the natural world, reason and truth ascribed to the Association in the moral world: its tendency is to demoralise all that come within the sphere of its influence. (Hear.) Divine superintendence, however, educes good out of evil. The hostility of the Association against all Protestant institutions, has excited Protestant opposition to their claims: their speeches, fraught with madness and folly, and exhibiting their designs in their true colours, have detached many from their interests and ruined their cause. Many of their partisans have been reclaimed—many wavering minds have been fixed—and many of their opponents have been roused to more strenuous resistance. A re-action has been created which has made their hostility to Protestantism recoil on its authors, like the war elephant of old, which, in the field of battle, appeared often, and especially in the hour of retreat, treading down the army for which it was engaged, and carrying terror, devastation and death into all its ranks. (Immense cheering.) Whilst the Association has denounced Protestantism, the Priesthood proscribes the Bible, on which it is founded. The Association has pointed its artillery against the superstructure, and the Priesthood has attempted to undermine the basis. The Romish Hierarchy, Priesthood, and people, have declared open and interminable war against the Word of God, and have endeavoured from the eyes of men to hide the light of heaven. (Hear.) This has always been their policy: intellectual darkness is friendly to the growth of superstition, and all their energy, in consequence, has been directed to arrest the progress of religious and philosophical truth. The persecution of Galileo, in a former age, remains a lasting monument of their enmity to philosophy, and their inability to stop the march of mind: their hostility to the Book of inspiration still remains, but finding the destructive effect of open debate, on their system, they have relinquished that mode of warfare, and have shrunk from public discussion behind the episcopal prohibitions of a Doyle and a MacLoughlin.—(Deafening cheers.) All denominations now seem unanimous in opposition to the political power of men, who deprive them of the Word of God—who would sacrifice the Bible on the altar of superstition, and impede the cir-

culatation of Divine Truth, through the vast empire of the world.—Mr. E. sat down amidst thunders of applause.

On the motion of HUNT W. CHAMBRE, Esq. seconded by EDWARD TURNER, Esq. it was resolved that the Petition should be entrusted to Lord Farnham, for presentation in the House of Peers, and to the Right Hon. Henry Goulburn (M. P. for the City of Armagh,) for presentation in the Commons.

Col. VERNER next moved, that the Sheriff do now leave the Chair, and that Maxwell Close, Esq. be called thereto, which being acceded to, and Mr. Close having taken the Chair—The Rev. HOLT WAKING having passed a high eulogium on the character and the firm and dignified conduct of the High Sheriff, and urged the persons assembled to promote the general signing of the Petition, moved a vote of thanks to that respectable Gentleman.

On rising to second the vote of thanks to the High Sheriff, the Rev. Dr. STEWART said—I feel great pleasure in seconding this resolution, and particularly so as our worthy Sheriff is now about to retire from his office, when we have an opportunity of reviewing the whole of his conduct during his year of office. I find it is universally admitted by all that it has been marked by a great display of urbanity, impartiality and firmness, and particularly by a firm adherence to the cause of Protestantism, as far as was consistent with his office of Sheriff. I therefore feel justified in saying he will retire in possession of the gratitude of every friend of the constitution.—With regard to what Mr. Waring has stated, recommending a general signing of the petition, I perfectly agree with him in that wish; and when I recollect that already 1365 Protestants in the Parish of Loughgilly have signed a petition from that Parish—(Here there was a great burst of feeling of exultation)—I should rather fear we could not procure parchment enough to contain the names that will offer from the Protestant County of Armagh.—Again I beg leave to say I most earnestly second the motion of thanks to our worthy High Sheriff.

At 4 o'clock the Meeting broke up, and after three hearty rounds of cheering the vast assemblage separated in peace and quietness.

At six o'clock in the evening, a number of the principal Gentlemen present at the Meeting, amounting to about 40, sat down to a splendid dinner in Mr. Roger's Inn. After the cloth was removed, a number of loyal and appropriate toasts were drunk, and the company separated, at an early hour, highly gratified with the proceedings of the day.

Resolutions,

AGREED TO AT A MEETING OF THE PROTESTANT INHABITANTS OF ARMAGH, AT ARMAGH, ON WEDNESDAY THE 24TH JANUARY, 1827.

Resolved unanimously—

1. *That the daring and menacing language, in which the pretensions of the Roman Catholics are now maintained, has rendered it imperatively necessary, that the Protestants should declare their sentiments concerning claims affecting the essential principles of the Constitution.*
2. *That the Roman Catholic Association, which, in a gross evasion of the law, has assumed all the functions of a local Legislature, and has exercised those functions in exciting the Roman Catholics against the Protestants, is destructive of the peace of Ireland, and ought to be suppressed.*
3. *That the interference of the Roman Catholic Clergy, in the election of Members of the House of Commons, is a violation of the Constitution, and tends to render the persons, so returned by many of the Counties of Ireland, the Repre-*

sentatives, not of the *Landed Proprietors of the Country*, but of the interests of the *Church of Rome*.

4. *That the Roman Catholic Clergy of Ireland have so strenuously opposed all efforts to diffuse education generally among the lower orders of the people, and thereby to moderate the mutual alienation of Roman Catholics and Protestants, that they cannot safely be entrusted with the management of any public funds to be applied to the purpose of education.*
5. *That though it is the decided opinion of this Meeting, that an unrestricted liberty of conscience should be allowed to persons of all religious professions, it is also our deliberate and firm conviction, that Roman Catholics cannot safely be admitted into the Legislature of a Protestant Government ; because, even the sincerity of their attachment to their own exclusive Church, must dispose them to employ their influence for raising it to a political ascendancy, which would enable it to crush the rights of Protestants, and to change and pervert the whole character of the Constitution.*
6. *That a Committee, composed of Dr. Miller, Dr. Robinson, Maxwell Close, Esq. William Blacker, Esq. and Rev. Holt Waring, be appointed to embody the substance of the preceding resolutions in a Petition to both Houses of Parliament.*

[The Committee having retired, in pursuance to the latter Resolution, subsequently brought up the Petition, when it was further Resolved]

7. *That the Petition now read be adopted.*



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8. *That the Petition be entrusted to Lord Farnham for presentation in the House of Peers, and to the Right Hon. Henry Goulburn, for presentation in the Commons.*
9. *That the Sheriff do leave the Chair, and that Maxwell Close, Esq. be called thereto.*

A. ST. GEORGE, Chairman.

10. *That the thanks of this assembly be given to the High Sheriff, for his promptitude in acceding to the Requisition for calling this meeting, and also for his dignified and highly proper conduct in the Chair.*

M. CLOSE, Chairman.

